3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6



## MARRIAGE

When a young man or a young woman desires to marry a certain person, all work other than that absolutely necessary, and all social relations with other individuals, are at an end. Such a person sits throughout the day without speaking to anyone, and no matter how much he or she may be addressed or made fun of, etiquette does not permit such a person to respond or even to laugh. 584

It sometimes happens that a young man is desirous of marrying a woman who cares nothing for him. In such a case, if his ordinary endeavors to gain her interest and attention fail, he resorts to the use of certain sweet-scented herbs, the woods of certain trees, and various other objects, which are supposed to have magic power to attract and to give him good luck in such matters. He wears such charms about his person, especially attached to his necklaces. [832]

A young man in love bides his time until the other members of his family have retired for the night, when he takes his canoe and paddles to a point near the house of the young woman he wishes to marry. On nearing her home he sings softly certain magic love-songs and then cautiously approaches the house. He then, according to some informants, attracts her attention by one means or another and endeavors to persuade her to leave the house with him for a time. According to others, he cautiously enters the house and passes a part of the night with her under her own mosquito canopy. In either case they part toward morning, so that the lover is able to return to his own home without the 583 584 [533]

'no gloss' in which a double circle is formed with one man in the center. To form the double circle, one man stations himself directly behind another and places his hands on his partner's shoulders. All couples are paired in this manner; in addition, there is a group of three players who form part of the double circle, with the third man being "it." The man in the center has a whip made of a piece of twisted cloth with which he strikes the third man. Upon being struck this man moves over to the next set and assumes the first position in the line-up. The whip bearer then strikes the newly created "third man," and this process is repeated until the whip bearer is tired, and then someone else replaces him.

526

Arm wrestling and throwing an opponent over one's back are great favorites. In these events men of forty may vie with youths of thirteen. Girls and women do not participate in any of these games and sports, but are appreciative spectators. They are all exquisitely dressed and consciously trying to attract the young men. None of the games involve skill or the use of strategy; they cannot even be

526
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[562]
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4:Altschuler E-5 (1959-1960) 1965
SD6 Cayapa SD6

[P.123]

## CHAPTER III

## COURTSHIP AND MARRIAGE

Children are important to the Cayapa and are welcomed because it is essential that a man or a woman have children who can perform a bada or memorial feast for the deceased parent(s) several years after death. The spirit of the dead parent would be unhappy and vexed, if this were not done. In addition, as we have discussed, the family is economically important. There is ample motivation for the Cayapa to begin a family and a variety of methods are available.

> When a young man or a young woman desires to marry a certain person, all work other than that absolutely necessary, and all social relations with other individuals, are at an end. Such a person sits throughout the day without speaking to anyone, and no matter how much he or she may be addressed or made fun of, etiquette does not permit such a person to respond or even to laugh. . . . A young swain then bides his time until the other members of his family have retired for the night, when he takes his canoe and paddles to a point near the house of the young woman he wishes to marry. On nearing her home he sings softly certain magic love-songs and then cautiously approaches the house. He then, according to some informants, attracts her attention by one